

PSYCHOANALYSIS  
*of the*  
"REFORMER"

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▼ JOEL RINALDO ▼



FOR  
Benjamin D. Traitel

"Try and think not  
unkindly of poor Joel"

Says the author  
Joel Ruess

May 6/23



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# Psychoanalysis of the "Reformer"

A Further Contribution to the  
Sexual Theory

*By*

JOEL RINALDO

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With a Preface by Andre Tridon

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# Other Books

by

JOEL RINALDO

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Polygeneric Theory on Life

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"Women"

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A new psychoanalyst probing a new field has made his appearance. His schooling has been conducted for the most part in the one perfect laboratory—Life.

He is Joel Rinaldo and his investigations deal with that class of neurotics, known as reformers.

Since Freud has opened our eyes to the tremendous part played in our lives by unconscious cravings, conduct, which a century ago would have been adjudged nonsensical and unintelligible, is now pronounced morbid and easily explained. Many who in this last century would have been held responsible for their absurd and unsocial acts now receive treatment at the hands of psychiatrists instead of punishment at the hands of jailers.

And on the other hand, many acts

which in ages past, seemed sublime and prompted by the highest motives, are now considered hysterical and prompted by the lowest, although unconscious motives.

As Jelliffe, Kempf, Clark and others have applied psychoanalytic science to their particular fields and have proved many instances of conduct to have been fathered by neurotic trends, so Rinaldo now applies it to the acts, activities and purposes of our modern reformers. He has rendered a signal service in submitting the prohibitionist neurosis to this form of inquiry.

All neurotics are alike. They must have power. The life-long invalid dominates the world through his helplessness; the insane person is no longer a slave to any of the world's laws; the epileptic, the sufferer from sick headaches, from fainting fits, are relieved from their tasks for periods ranging from an hour to a week, all the time enjoying the world's sympathy, all the time counting on the world's assistance.

We must bear in mind when we speak of "saving" people, of "reforming" them, that the thing to save them from is their own neurotic bent, which, when one door leading away from reality is locked securely, will seek and find another door.

The prohibitionist, like the puritan, is only interested in persecution, not in reclamation; in destruction, not in reconstruction. Full of vituperation, he is empty of advice. He will insult you, but will never guide you.

In other words he exhibits with every motion he makes the characteristics of the very neurotics he tries to harass, not to help. The normal man is positive. The prohibitionist is constantly negative. He has succeeded, with the more or less active assistance of childish parsons and marketable politicians, in forcing upon an unwary population, cowed by war measures, the Volstead amendment.

Tomorrow some other product may become the target for his fire,—tobacco we are told, and then coffee, tea, cocoa.

Some of the more oversexed of the prohibitionists may make it a jail offense some time to sell or eat lamb fries.

That we may not let neurotics transform this country into a jungle full of traps through which no one could stalk securely unless accompanied by a shrewd lawyer, it behooves us to study carefully and scientifically the prohibition neurotic.

Today he is the sworn enemy of alcohol. Tomorrow he will have to destroy something else to satisfy his secret cravings.

He is not to be insulted. He is not dishonest. He is only deceiving himself. His righteousness is the cloak for some terrible feeling of inferiority which he is trying to repress, although he is not clearly aware of it.

And this is precisely where the psychoanalytic method of studying human motives renders incomparable service. We are assisted in clarifying our knowledge regarding the prohibitionist and his motives by such a thesis as Rinaldo advances



in Chapter V, namely that prohibition is not essentially different from other reformist activities; that it is the result of a perversion and is a form of sadistic gratification.

Society sooner or later will have to recognize the neurotic character of the prohibitionist and to send him also for observation and treatment to the psychopathic ward.

In opening this field of psychoanalytic investigation, Rinaldo is truly one of the pioneers, and everyone interested in the subject should find the following pages both profitable and valuable.

Andre Tridon \*

June 15, 1921

New York City.

\* Psychoanalyst, author of "Psychoanalysis, its History, Theory and Practice," "Psychoanalysis and Behavior," "Psychoanalysis, Sleep and Dreams," "Introduction to Freud's Dream Psychology," "Problems of Sex Happiness," "Easy Lessons in Psychoanalysis," etc.



# *Introduction*





**F**OR the past thirty years I have been a student of sex problems and during the time have had abundant opportunity to study the workings of the sex instinct in normal and abnormal beings.

It has been my good fortune to have been able to assist many young women who were struggling for a livelihood in the greatest metropolis in the world, where the classes mingle for pleasure, and where the laws of caste and convention are forgotten or only remembered to the profit of the strong—that spreading, dimly defined half-world of the restaurant, theater, and the lighted streets, lying somewhere between the workshop and the home.

Here I have stood behind the scenes,

watching the thousands come and go, coming in eagerness, abandon, hunger or lust and going in satiety or despair, the abandoned ghosts of what was once a promise or at least a hope. I have seen the social mingling for what it is and must ever be, a might sex struggle, and I have read the story in the hearts of many homeless girls and disillusioned men.

I have received their confidences and shared their innermost secrets, and can speak with a knowledge of their hidden psychology and unspoken motives. Into this world the greater number come as tourists, transients, leaving their own worlds and their most peculiar interests behind; for the prostitute, the actor, the waiter, like the tender of lights, come not. They alone constitute the permanent parts of this country without a name. It is their workshop and home.

I said that most come as travelers, but there is one class that comes in serious earnest, bringing their all with them, and they are the reformers. This class has



ever been a source of wonder and mystery to me. It is obvious that the sex motive draws them and somehow determines their behavior in this whirlpool of sex—but what makes them act as they do? Theirs is ostensibly a mission of enlightenment and charity; but they come more like avengers, more like pot-hunters lusting for the kill, than as angels of mercy. They offer no comradeship to the unfortunate, and show only professional sympathy for the weak, and their most evident desire seems to be to harass and destroy the unfortunate. In their wake they leave bitterness and a deeper despair. A wider perversion seems the only lasting fruit of their efforts.

For a long time I was unable to understand this phenomenon. It was only after a study of the works of Dr. Sigmund Freud, that I was able to appreciate the sex significance of reformism and the peculiar psychology of the reformer.

In this short treatise, I have attempted an analysis of the most immediate and far-

reaching of our recent reform experiences and a study of its psychological origins and reactions. It has been necessary to speak plainly and perhaps brutally, for the problem has been confused by much superstition and a very general failure to recognize its sexual significance; but, I have endeavored to avoid anything of a personal nature as much as possible. It would have been easy to substantiate the theses by examples from the lives and writings of the reformers. But, I have omitted such references, since this is a scientific rather than a polemical study and as I have no purpose to interest or amuse the casual reader.

What I have attempted is not a work for the morbidly curious, but a study of a vexing problem upon the proper solution of which depends in great measure our moral health and sanity.

## *FIRST THESIS*

*THESIS: That reformism is a reaction to life determined by the psychological condition of the reformer, and is not primarily determined by any peculiar social order or condition.*



## CHAPTER I.

**P**ROHIBITION is chosen as the subject of the present study not because in itself it is anything unique but rather because it is so recent and typical an example of reform movements in general. With its accidental phases, the manner in which it was brought about, its economic effects, the political phases of its progress, we are not here concerned.

Our object will be to understand it as a phenomenon, to analyze in scientific, dispassionate fashion the psychic condition of which it is the expression, to trace to their origin the various threads of its purpose. Only thus can we understand its true relation to the civilization of our time, only thus can we determine its effects, or appreciate its moral significance.

To dismiss it as the reaction of a deluded majority or as the result of the organized propaganda of a class conscious religiously excited minority, is to beg the issue. What is behind and before the religious craze? Is it some abstract idea of good and evil, though out, seized upon and given life in a formula of action? We often delude ourselves in this way. We like to fool ourselves with the notion that we postulate an ideal condition against an actual one and will towards it. This is a pleasant and flattering delusion, but only a delusion.

Man is not so constituted. He is not a creator determining his nature and actions, but a creature synthesizing his experiences, a true product of heredity and environment; the complex of a thousand experiences and sensations responding to the immediate stimuli of his surroundings. He is, as it were, a phonograph disk built up by slow deposit, layer on layer, registering not one but many songs, voices, noises, and reproducing now this, now



that from its recordings as one needle or another picks up different punctures. Such being the case it is obvious that we must seek the real origin of the prohibition movement—or, rather the reformist activity of which it is a part—in some physical necessity.

Whenever we find any considerable number of people seeking a given thing we may safely assume that they do so because it gives them pleasure—in other words, satisfies some natural hunger. When people do unpleasant things, it is primarily because not to do them would cause even greater pain or because, what is practically the same, the great fundamental determining urges of self-preservation or sex overcome other less urgent stimuli. Reforming their neighbors is a pleasure to some people, as rape or eating caviar is a pleasure to others. It satisfies a physical necessity with them, otherwise they would not be at such pains to run against the common drift of humanity.

Among the reformers there are, of

course, men and women, who are actuated by nothing but commercial motives; to these the peddling of reform is a means of livelihood, not essentially different except in accidentals from the peddling of vegetables, patent medicines, insurance or biographies. These, however, do not concern us. They are only the book-agents of prohibition, objectionable enough, but no more so than other commercial agents. Under other circumstances they would peddle rum as readily as they do religion: theirs is to sell, whether it be vice or virtue matters not, so long as the returns come in. They profit by, but do not institute reform. By far the most numerous and influential are those to whom reform is a passion, the morbid peekers and meddlers, who believe themselves called to administer a medicine of righteousness. It is not my object to abuse them. In most cases they are well meaning. I am only interested as a student of modern psychology in certain phenomena. We are living in the midst

of violent activities. We are confronted by a revolution in part accomplished which is destined to effect us not only as individuals and citizens but even as members of the genus Homo.

Alcohol, for countless ages a food, or at least a stimulant of man, has been taken away from an appreciable portion of humanity. Tobacco is threatened, and the hunger of the reformer reaches out after other of our appetities. It is a momentous fact we face, not a conflict of opinions or prejudices, but a revolution of truly fundamental import. It behooves us, therefore, to understand the phenomenon of prohibition. If, as many believe, it is a disease, how are we to combat its ravages, remaining ignorant of its causes and of its very nature?

We may safely assume with modern scientific thought that no social manifestation is anything but the result of antecedent physical causes, operating upon the consciousness of the mass. Men are not prohibitionists from the will-to-be-prohi-

bitionists, any more than they are Christians for the sake of being Christians, or left-handed because they wish left-handedness. There are numerous complex forces operating to make them what they are and seem, forces of heredity, habit, environment, economic impulse and what not.

Such being the case we cannot dismiss prohibition with the mere statement that we do not like it. It is not what we like, but what we absorb that makes us what we are. In this case what we cannot absorb. For behind prohibition, behind all reformist activity is the desire and purpose to make man other than he is by taking something away from him.

Therefore, having set ourselves to understand prohibition, or rather the mania of reform, of which prohibition is only an immediate phase, let us consider its causes. In the nature of things there can be but two fundamental forces determining any psychological state and as the psychological state reacting to a given en-

vironment, produces the social dynamic, we may say those forces are the genesis of every social activity of man. They are, (1) The desire to preserve life within oneself; and, (2) The desire to reproduce that life; in other words, ego urge and sex urge.

How the effort to make men conform to a given standard of conduct, to make them "good," is derived from either of these it is our business here to examine, and to ascertain how far such desires or activities spring from a normal or abnormal functioning of these primitive forces, and are therefore of good or evil import.





## *SECOND THESIS*

*THESIS: That the reformer is an hysteric and that his social activities are the result of his abnormal condition.*



## CHAPTER II.

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**T**HE prevailing conception of the reformer is that of a person who finds certain conditions of society or certain things in the behavior of other persons in conflict with certain principles which he holds to be true and which to him are of such vital importance that the discord between fact and ideal is intolerable and forces him to any length, even to the extent of personal sacrifice, to restore them to harmony.

Now, if this were a true appreciation, we should find the reformers differing more than they do one from another, for any conceivable condition in the world must conflict in an intolerable way with some idea, or ideal, held by some individual. As a matter of fact, this is just what happens. But does the conflict in

such case impel the victim of the discord to meet it and force it into harmony? Most emphatically not. In as many ways as men differ, the normal victim seeks to escape such conflict, either by accommodating himself to conditions, by suicide, by migration to more congenial surroundings, or, in what is most commonly the case, by withdrawing within himself, shunning and passing by the cause of discord, ignoring it as much as possible. In all their conflicts such persons remain what they are, and their various conflicts bring them no closer together. They constitute no recognizable guild or brotherhood.

Your reformer on the other hand is of the same species as every other reformer, and true to type, be he a conscientious objector of old Babylon, a fanatic of the Catacombs, a medieval inquisitor, a Puritan father, an abolitionist or a prohibitionist. Whatever his creed, prejudice, conviction or taboo, however different the social form in which he finds himself, his

reaction is the same. He is eternally out of key, and he everlastingly insists that the key be accommodated to him. He is never on a false note; but the world is always out of tune and it is his self-appointed task and his alone to sweeten the music and effect the modulation.

Again and equally significant is the fact that no possible adjustment ever satisfies him. Were the difficulty with society a mere discord of condition and ideal, the difficulty would be overcome when the adjustment took place. He would cease to be a reformer the moment his reform was accomplished. Does he? Does your spinster neighbor who objects to your daughter's curls leave you in peace when the curls are removed, or does she still find the same affront in her slippers, her waist, or her pink complexion?

Is the evangelical virgin satisfied when she has brought a street walker to repentance? Or, does she not fret as sorely at the peace that comes with virtue, as she did at the pleasure that followed vice. Is

she not everlastingly berating her victim between freedom and death as a "horrible example"? When slavery is abolished does your abolitionist leave the freedman and the dispossessed to work out their salvation under the newer dispensation? When alcohol is banished does the prohibitionist send us off with benediction or does he find in tobacco, or moving pictures, or Sunday baseball, or Monday dances, or Saturday woodland rambles all he saw in demon rum?

The casual study of any age, nationality, village or church gives its answer. In whatever time or clime, of whatever complexion or creed, however surrounded, your reformer is the same, unvarying in type, unsatisfied in desire and unsatisfiable in consummation. To him the world is only a devil's pasture, wherein it is his happiness to find that devil, without which he would surely be damned.

Such symptoms can argue only one thing, that reformism is a specific psychic condition, independent of any particular

set of social conditions, a form of mania which is probably most accurately diagnosed as "Meddling Hysteria;" the victim is in a state of chronic irritation, his irritation attaching itself to one or another social practice, passing frequently from one to the other, exhibiting similar symptoms and reacting in much the same way to various and often contradictory conditions.

It will be seen that I use the word Hysteria in a broad sense to include the neuroses proper, for a finer distinction would probably classify reformism as a neurosis, though purely pathologic signs are not lacking to indicate true hysteria as defined by Janet. Again in advanced cases there are aggravated symptoms of ego-mania, i. e. conviction of and intemperate insistence in self-righteousness and apostleship—which suggest paranoia.

Indeed, reformism is a complex in which many other abnormal symptoms appear but in which the elements of either Neurasthenia or Anxiety Neurosis are al-

ways present and predominant. That it normally differs in expression from the simpler forms or anxiety neurosis as defined by Freud is due rather to the accrued elements of its complex than to any fundamental difference in nature or origin.

In a case of simple anxiety neurosis, a single fear occupies the psychic field. Now, while such a phobia may predominate in Meddling Hysteria, as for example the fear of a certain person's drinking, or smoking, or the fear of a certain specific place or kind of amusement, the anxious object is in most cases obscured if not entirely submerged in the sub-conscious, the patient exhibiting only a heightened irritation toward any one of a number of existing conditions. What is most significant is that the irritation is chronic, not diminishing or materially altering, as we have shown, when its immediate object is attained.

For these reasons and the better to include within our definition the various elements of the complex I would define



the mental condition of the reformist broadly as an hysteria adding the term meddling to differentiate it from those hysteria neuroses or manias whose directions of outlet are purely personal and individual, rather than social, such as nervous prostration, fear of the dark, morbid lonesomeness, fear of strangers, melancholy, excessive modesty, etc.

It is not our purpose here to attempt so difficult a thing as a general definition of hysteria. It will suffice if we show the abnormal psychic phenomena. It will be our task later to analyse these, to ascertain their causes and true psychoanalytical import. For the present I would call attention to certain symptoms exhibited by the reformists, all of which are manifested by them in greater or less degree, and, any one of which would be immediately recognized by psychologists as indicating abnormality.

1. Certain Anaesthesias (Anaesthesia being defined as insensibility to those things that would normally excite others).

In normal beings the sense of the beautiful is alive, and the beautiful excites and gives pleasure. I do not mean that it is always developed, but present it is. In the reformer on the other hand it is either totally absent or perverted. He is utterly insensible to beauty or else he is excited by it only when it is connected in some way with his mania; thus when he is excited by a beautiful object, as a woman, a piece of music or a flower, he is conscious only of an added stimulus. He is utterly unable to distinguish between the beautiful and the ugly apart from the condition in which it excites him.

I have known many a reformer but I have never seen one that was not sub-normal; he is either color blind, tone-deaf, astigmatic, or completely indifferent to beautiful objects of art or nature. The art instinct itself is entirely lacking in him. As well expect a love-song from a eunuch. as a symphony or a landscape from a reformer. The Anaesthesia may be purely physical, dulling the senses of sight, hear-

ing, touch or taste, or psychic, manifesting a deadening of the conscience and moral sense.

As an example of the former I may cite an acquaintance who was known to go for many hours at a time with a nail from a worn shoe piercing his foot and be utterly unconscious of pain. He has told me that he was surprised many times to find blood on his stocking at night. His anaesthesia was in his feet.

The psychic anaesthesia manifests itself in many ways, but mostly in an insensibility to the reality of pain and suffering. The distress of poverty means nothing to the prohibitionists except as a punishment for drink.

During the late war there were many men and women whose only reaction was one of horror that the boys in France were given cigarettes. That tobacco helped them to bear with the lice and mud and poison gas of the trenches mattered nothing. The reformers were incapable of visualizing or even realizing these terrible facts.

In the satisfaction of his mania the reformer is also physically and morally insensible. He is impervious to ridicule, devoid of humor, indifferent to insult, unconscious of physical conditions about him, and inflicts pain on others often in complete ignorance that he does so. When his own creation stands before him he does not see it.

It may be objected that I have used the term anaesthesia out of its strict sense, but it must be remembered that between the physical and the psychic the relation is intimate. Those who are anaesthetic morally will be found to be correspondingly so physically, and, I have no hesitation in affirming that every true reformist will on examination be found to show one or more symptoms of physical anaesthesia.

2. Amnesia is also a common symptom. The forgetfulness of reformers is notorious. This inability to remember not only applies to facts disassociated with their peculiar obsession, but even to their

own previous statements and frequently to ordinary obligations of business. In money matters they are more often forgetful than dishonest and the frequent failure of reformers to pay small loans is undoubtedly due more to amnesia than anything else, for they are often shrewd enough about money matters otherwise. There is a story going the rounds in Washington of one of our most illustrious reformers, a man literally worshipped by thousands who borrowed an overcoat and forgot to return it, forgot completely for thirty years. There is also the historical case of a certain Secretary of State who while engaged in important negotiations with a foreign power, forgot and lost the State papers relating thereto, a plain case of amnesia. In their writings and public utterances this inability to remember is frequently illustrated, and may explain many things in their private lives that the unscientific are inclined to attribute to hypocrisy.

3. Certain motor disturbances are

also present as in ordinary cases of hysteria, the drawn mouth, the nervous or shuffling gait, the peculiar, arrogant and nervous throwing back of the head in the presence of others, the high pitched voice coming from a contracted throat and, most significant of all, the roving eye, sometimes hectically bright, sometimes cold and glassy but ever hard, intense and unsatisfied in expression.

4. There are also what might properly be diagnosed as Abulias, as Janet uses the term, a strange lack of will power or concentration on subjects foreign to their manias. It is impossible to keep a reformer interested long on any other subject. He becomes rambling and incoherent and soon reverts to his obsession. Even here he is unable to reason normally but seizes on epithets and phrases rather than arguments.\*

\* "It is rare for them (hystericals) to account clearly for a fixed idea which besets them"—Janet's **Mental States of Hysteria**, p. 2/9.

5. He is also subject to phobias. He is literally beset by them. Though he may never have tasted liquor, he has an intense fear of alcohol. Though he may not know how to dance he has a horror of dancing. He is continually imagining and phrasing in terms of demonology. Though he may have no dogmatic beliefs, may even be a most convinced materialist, his taboos always appear as a "hell," a "Satan of iniquity," "demon rum," or in some other guise of diabolism.

It is to be noted that his greatest fears are of the things that excite the senses of taste or of touch, habits that have to do with the mouth, such as drinking, smoking, eating meat, sweets, etc., or with the hands or legs, such as dancing or card playing. He is but slightly less apprehensive to those appealing to the eye, less so to those appealing to the smell and least fearful of the auditory stimuli. The sexual significance of this we will discuss later.

6. Again there is always the fixed idea



which destroys or inhibits a sense of proportion. To the single-taxer all things are related and involved in single tax. With the prohibitionist or vegetarian, there is only one thing of supreme importance, the prohibition of meat or drink. With its achievement are to be accomplished all things. In discussing anaesthesia, we referred to the psychic abnormality of the reformist and his insensibility to pain and injustice. It will suffice here to call attention to his lack of a true moral sense. He may commit any wrong or brutality. It becomes a virtue if it bears favorably on his fixed idea. A saloon keeper's starving family is a beautiful sight to a prohibitionist. A kindly act done by a harlot becomes a monstrous vice in the eyes of the reformist virgin.

The reformist may be said to have in place of moral sense only a fixed idea to which actions and results must be referred for judgment. There is this difference, however, between true mania and meddling hysteria. In the former the patient



holds to a single obsession, while the reformer hysteric can and does change from one idea to another, sometimes holds more than one at a time but they are of the nature of fixed ideas. With him it is the psychic condition of hysterical irritation, which is the true fixed element, the idea being its momentary or permanent objective.

7. Lastly, we have always ego mania in a more or less aggravated degree, suggesting at times genuine paranoia. The reformer is never in doubt of his own righteousness. He is prophet, infallible judge\* and martyr rolled into one. He must be right; it is the world that is wrong. "Dieu C'est Moi,"—this is his unspoken paraphrase. With such impulse he or, more properly perhaps, she is forever meddling, abolishing this, regulating that,—drink, babies, conjugal privacies,

\* "It is the function of an educational medium to give the public what they should have in order to learn that they may want it." **Motion Pictures and Crime** by Dr. A. T. Poffenbeiger in *The Scientific Monthly*, col. 12 April 1921, p. 339.

public amusements, perfumes and plays. This inability to leave others alone and the frantic nervousness and irritability that follows any inhibition of the meddling is one of the surest signs of an hysterical state.

To sum up, we may say that the diagnosis of the typical reformer shows marked symptoms of Anaesthesia, Amnesia, Motor Disturbances, Abulia, Phobia, Fixed-Idea, and Ego-Mania and that such a co-ordination of symptoms can argue nothing but a chronic abnormal psychic condition, definable as meddling hysteria.

### **THIRD THESIS**

**THESIS:** *That libertinism and reformism can not be understood as cause and effect or in any proper sense as reactions to each other; that both have the same genesis and a simultaneous development.*



### CHAPTER III.

---

**A** queer misunderstanding of reformism has resulted from a superficial and false reading of history. The fact that great reform movements occur during periods when the utmost luxury and licence obtain has led to the assumption that reformism is a reaction from such abnormal conditions. The two are found associated, hence one must produce the other, a perfectly easy and natural assumption, but as uncritical as that of the doctor, who finding a large percentage of red-headed boys freckled, would argue that red hair caused the freckles; or more absurdly still, who finding that nearly every one in regions, where the hook-worm disease is common, eats cornmeal regularly, would argue that hook-worm is

the result of a corn-meal diet. If two phenomena always occur together it is a safe conclusion that there is some relation between them, but by no means true that one is in any way the cause of the other. More often than not both are symptoms of something else, not in itself obvious, and therefore usually unseen or ignored.

It is a significant fact that the great reform movements blossomed and bore fruit only in periods of excessive license. Christianity came at a time when the ancient world had apparently gone mad in the search for pleasure; the Protestant movement when the Renaissance was at its height. Now, we have another rise of Puritanism rolling in with a tide of jazz, extravagance and unrest. What is the answer?

In an admirable work on Roman Society from Nero to Marcus Aurelius, Professor Dill gives us a vivid picture of the pagan world at that time. One senses throughout a condition of super-excite-

ment. Normal habits and pleasures no longer sufficed. Strange and extravagant worships, the cults of Isis, Mithra, "The Great Mother" were eagerly seized upon. Religious emotions found expression in blood sacrifices and licentious orgies developed into elaborate ritual. Art and the theatre lost intellectual appeal, degenerating into crude emotional realism.

At the circus the populace cried more and more for blood. Man, always cruel, seemed to take on a new cruelty, finding in it not only profit but pleasure. The normal pleasures of eating and drinking became bacchanalean orgies. Sex-life was strangely and fearfully deformed and inverted. In the pagan cults eunuch priests and harlot priestesses functioned side by side. Homo-sexualism and feminism worked to obliterate sex differences and sterilize the race.

Against such a background the popular imagination pictures the Christian reformist, with his cult of virginity, prayer and fasting, as a mighty protest, an appeal to

sanity in a world insanely plunging to destruction. As a matter of fact, the same causes that gave birth to his opposite also produced him. A morbid sexuality worked in both license and inhibition, producing eunuch priests of Isis, self-mutilators, bloody imperial perverts, votaries of the groves, and those Christian fanatics to whom sex was a shame, cohabitation a necessary evil and virginity the one ideal state. Persecutor and persecuted differed little in their essential psychology and easily reversed roles in the later days. Who shall say that the Empire after Constantine was a healthy reaction from that of Augustus?

If we turn our attention to the sixteenth century, we see a great intellectual and emotional movement — humanism — springing into what to us appears sudden life from the repressions of the medieval monastic society and showing at its very inception two very opposite tendencies; one to extravagance and license; the other to further and more drastic repres-



sion; and both but beginning in a desire to escape the inhibitions of medieval life and in their very expression showing an obviously common origin. The fanatical and fantastic practices of the Calvinists show this no less than the romantic developments in art and decoration.

In the latter we see painted and sculptural forms taking on the expressions of desire and, in their line, color and composition, making a frankly sexual appeal. The curve of beauty, that of the female thigh, replaces in architecture and decoration the rigid mathematical lines of Gothic. The rounded dome, suggestive of fecundity, supplants the pointed vault. This phase of the movement is so frankly and obviously sexually motivated that no one can fail to understand it.

In the shake-up following such sudden liberation, homo-sexualism and all the ancient vices and luxuries come to full view on the surface. Their very extravagances but symptomize the hysterical state arising out of past repressions.

The other aspect of the humanist movement is a very sour and disgruntled puritanism, which seems at first glance to protest and contradict every step in the libidinous development. As a matter of fact it is just as much an hysterical outburst as the most sensuous flesh masses of Rubens, or the sinuous squirming lines of Louis XV decoration. Both are reactions to the same morbid past experience.

The Puritan like the sensualist rebels at the very beginning against the restraint of celibacy. Unfortunately, however, he finds himself unable to satisfy the libido in either normal gratification or healthy converted activities. His condition is as much one of super-excitement as that of the libertine. Unable to find satisfaction in other ways, from which for one reason or another he is inhibited, he develops a morbid irritation, contradicting, breaking, prohibiting and thwarting the manifestations of the very exciting causes.

Not being able to produce beautiful things he mars them, smashing stained

glass windows, destroying sculptures, cutting down May-poles, forbidding dances, clipping the hair, covering the body with hideous misshapen garments and silencing laughter and song. He cannot build so he must destroy. He cannot create so he hinders creation. He is a sort of social abortionist and like an abortionist only comes into his own when there is an illegitimate brat to be torn from the womb. He cries against sin, but it is the pleasure of sin rather than the sin he fights. It is the enjoyment he is denied that he hates.

From no age or clime or condition is he absent; but never is he a dominant and deciding factor in society till that society has passed the bounds of sanity. Those who wait the midwife never call in the abortionist, nor does he ever cure the real sickness of his age. That he does survive abnormal periods to put his impress on the repressions of later days is due to the peculiar economy of his behavior. The libertine destroys himself, devouring his substance in self-satisfaction. The re-

former devours others, being somewhat in the nature of a tax on vice, living by the very hysteria that destroys his homologous opposite.

In our own day we have reached another of those critical periods strikingly similar in its psychological symptoms and reactions, at least, to decadent Rome. We have the same development of extravagant religious cults, Spiritism, Dowieism, "The Purple Mother," all eagerly seized upon, filling the world with clamor and frenzy; the same mad seeking for pleasure, the same breaking and scattering of forms, the same orgy of gluttony and extravagance, the same crude emotionalism in art, letter and the theater, the same deformed and inverted sexual life.

Homo-sexualism may not be openly admitted, but the "sissy" and his red necktie are a familiar and easily understood property of popular jest and pantomime. It is all a mad jazz jumble of hysterical incongruities, dog dinners, monkey marriages, cubism, birth control,

feminism, free-love, verse libre, and moving pictures. Through it all runs the strident note of puritanism. As one grows so does the other. Neither seems to precede or follow.

It would be a rash man indeed who would attempt to give later beginnings to the reform movements than to the license they seem so strongly to contradict. Significant indeed is the fact that their very license is the strongest appeal of the reformer. Every movie must preach a sermon and have a proper ending, but the attempted rape is as seldom missing as the telephone; and it is this that thrills and is expected to thrill.

The same sexual paradox we saw in the eunuch priests and harlot priestesses of Isis we see in the vice-crusading, vice-pandering reformers. Back of it all lies a morbid sexual condition, which is as much behind the anti-alcoholism of the prohibitionist, as behind the cropped head of his puritan father, and as much behind the birth-control, vice-crusading virgins as be-

hind their more amiable sisters of Aphrodite.

Interpreted then in the light of their history, libertinism and reformism can not be differentiated as cause and effect, action and reaction, but must be associated as a two-fold manifestation of the same thing, an hysterical condition. They differ in externals, only in so far as one operates in license and the other in repression, but both have the same genesis and their development is simultaneous.

#### **FOURTH THESIS**

**THESIS:** *That the reformer's hysteria results from an inhibition of normal sexual life and is a form of sexual perversion.*





## CHAPTER IV.

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**T**O the psychoanalyst nothing can be clearer than the sex origin of reformism. It has obviously no impulse in the ego erge—the desire to preserve life within one's self—for the very activities of the reformer expose him to all manner of attack from his fellow beings.

He is not fighting to sustain life within but to affect the lives of others. Therein he finds gratification, but not protection; because the more he would succeed the more must he expose himself. One seeking to preserve his individual life avoids the things that threaten him if he can and only seeks a contest when forced to. The reformer exhibits no such symptoms. He can not tolerate a state of peace or even safety. What then can his activities portend but sexual gratification?

Art in all its processes and applications, religion in its symbols, sacramentals and acts of worship, science in its inquisitive painstaking labor, social life in its ceremonials and customs are but so many converted forms of sexual gratification. No one at all familiar with the psychic processes of humanity can doubt this, nor can one quarrel with them as such. In normal humans they represent the free expression of sexual instinct, tending to strengthen and preserve the species.

Could the activities of the reformers be so construed we could not quarrel with them either. Reformism, however, is the expression of an abnormal psychic condition, and as such can be but an unnatural sexual gratification, antagonistic to the species; a perversion of the healthy sex life as complete and debilitating as sodomy or lesbian love.

As Freud states ("Hysteria;" 3rd edition p. 198): "The hysterical symptom serves as a sexual gratification and represents a part of the sexual life of the indi-

vidual," and, we may add, the unhealthy part; for, again the words of Freud ("Three Contributions to the Sexual Theory," p. 13): "he who is in any way psychically abnormal, be it in social or ethical conditions, is, according to my experience, regularly so in his sexual life." That the reformer is psychically abnormal I have already shown. It remains to show how and in what degree reformist activity springs from morbid habits or repressions, and what is the nature of its reaction to the normal sexual life.

A casual survey of any gathering of social reformers—a prohibition Congress for example—forces upon one at once the realization that he is in the presence of freaks, of sexually repulsive creatures. The women, whether married or single, are almost without exception of the "old maid" type, hard-faced, angular, flat-breasted and narrow-hipped, with high pitched or distinctly mannish voices. Rarely are they well-rounded and when so it is in queer lumps rather than in the

satisfying curves of nature. The men exhibit an equal abnormality, running to narrow shoulders, weak chests, long hair, piping voices and bilious irritability. In all secondary sexual characters they show a striking resemblance to the "old maids."

The strong typical male and female types are missing or little in evidence. Here and there, of course, we find such a one, but a little inquiry soon discloses the commercial motive of their reformism. They are the "book agents" we mentioned in our first chapter. If we took census of the lot we would find that their reproductive capacity was about one child to every five couples. Now, at once, you would argue, sex certainly cannot be a determining factor in their lives. These are nature's eunuchs. In them the sexual instinct is so weak, that every other motive has predominance, any other strong impulse can submerge it.

That would be true if these people were really indifferent to sex. But are they? Their interest in sex is constant and over-

powering. They can let nothing alone that bears on the sex life. From birth control to "Blue Sunday" is a far cry, but both have an immediate sex interest, for both interfere and are intended to interfere with the sex privacies and sexual excitement of others. These people may fear sex, and do with a neurasthenic anxiety. They may hate sex, and they often do with a hatred amounting to mania; but indifferent to sex—never. Careful as they may be for themselves, hypocritically as they may mask their motives, even from their own consciousness, nothing stays their inquisitive interest in sexual things.

I shall show later how alcohol and drinking are related to the sexual life and how the prohibition movement is an abnormal sexual gratification. For the present we will concern ourselves only with the reformer as a reformer without differentiating any of his particular social activities. Suffice it now that we determine his psychic state.

Any one acquainted with psychoanalysis or at all experienced in sex matters knows that there are many ways of gratifying the sexual instinct besides mere copulation. Kissing, touching the hands or other parts of the body of another, dancing, peeking upon the privacies or at the private parts, exposing and draping the body, smelling perfumes or body odors, biting, mutilating, handling the garments or intimate objects, handkerchiefs, garters, body ornaments, etc., of another, even song and poetry,—all afford a certain sex gratification.

In normal individuals such activities are at most excitements, preparatory stimulations of the libido which is gratified only in natural copulation. If for any reason the ultimate act is inhibited the person thus inhibited lingers on the preparatory acts, exaggerating them, and, where the inhibition persists, perverting them into actual gratification.

In the words of Freud, "All the outer and inner determinations which impede

or hold at a distance the attainment of the normal sexual aim, such as impotence, costliness of the sexual object and dangers of the sexual act will inconceivably strengthen the inclination to linger at the preparatory acts and to form them into new sexual aims which may take the place of the normal. On closer investigation it is always seen that the ostensibly most peculiar of these new intentions have already been indicated in the normal sexual act."

In the reformer hysteric we see an inhibition of normal sexual life and in his reformism an hysterical condition arising from such inhibition. How comes this inhibition? How does it operate to pervert sexual gratification?

With any given person a psychoanalytic diagnosis would be required to determine the peculiar motive of its origin, whether it began in an infantile experience, a physical defect or a particular experience or practice of later sexual life. With the average reformer it must have



had its origin in experiences antedating puberty. The intense interest of the reformer in all the details of the particular vice he hobbies, his minute scrutiny into the private acts and intimate experiences of his victims, his desire to see and touch the very things he reprobates and his obscene delight in publishing shocking details, all would indicate a morbid development of the peeking habit and an adolescent indulgence in this habit. As a boy or girl, he or she, was probably slyly peeking into privies whenever it could be done without danger of detection.

In no other way, for example, can we account for the intense interest some women take in birth control, who themselves have no intention or apparent desire to indulge in sexual intercourse. One can easily understand a girl who fears to be caught with child interesting herself in such things—as a means to an end; but the typical birth control exponent seems to have no such fear—and with apparently good reason—yet the methods of pre-



venting conception seem to interest her, just in proportion as she does not need to apply them. Such can only argue a morbid sexuality.

The intimate connection between constipation and abnormal sexuality is well known to many physicians who have had experience with morbid psychology. It is often a reflex of hysteria, but as often does it seem to be involved in reform hysteria. Even if we admit it to be chiefly a reflex of the abnormal sexual life, we must acknowledge a certain definite reaction on the libido, for the irritation it produces while stimulating sexual desire operates also to make natural copulation more difficult. The embarrassment resulting therefrom develops either a fear of or repulsion to the natural act, the constant irritation meanwhile increasing the desire, so that the victim must find another method of satisfaction, either in unnatural practices or by converting the preparatory acts themselves into sexual gratification.

That constipation is the cause or even the chief inhibiting factor of the reformers' sex condition we do not for a moment contend. It is a factor in the complex however and not an unimportant one. It is significant that the demand for purgatives and laxatives is continuously increasing and that they are given even more and more prominence in advertising.

The cynic might find an agreeable subject for meditation in the two chief electrical displays of our National Capitol. Flanking each side of the busiest section of Pennsylvania Avenue and framing, as it were, the Capitol dome in their prospective, are two monstrous electric signs—one of the Gospel Mission, an evangelical reformist sect, bearing the legend "Jesus, the Light of the World" and the other telling in multi-colored fire of "Nujol For Constipation." On Broadway the night has a thousand eyes; on the road to Capitol Hill but two, and they blink like the blaspheming eyes of a twin cyclops, the alpha and omega of a civiliization.

Constipation can then be admitted to account in part for the morbid psychology of the reformers, as a contributing factor, or aggravating reaction at least; but this does not explain all or even a considerable part of their sexual perversion. The significant thing is that in them, for one or many reasons, a natural sexual life is inhibited. With the average it may well be physical defect. They may either be impotent or sterile or have imperfectly developed sexual organs or suffer from some physical deformity or abnormality which makes them unfit. At any rate they are sexually undesirable.

The realization of this undesirability would naturally rouse a bitter hatred against sex life. At the same time, however, the sex urge demanding outlet would compel them to activities which might satisfy it. Denied the natural means they take that offering the greatest satisfaction at the least danger to themselves, that is, at the least danger of exposure. They being physically defective will have a

heightened repulsion to uncovering themselves and an inverse desire to uncover others; in other words, inquisitiveness in proportion to their self-sensitiveness.

Natural modesty, however, is no part of their make-up. The desire to expose themselves is ever sub-consciously present. They will insist on being seen and heard and demand intimate contact with others. They would cover or obscure only their defects. This Apocalyptophobia—fear of discovering or uncovering—accounts in part for their aversion to those decorations, adornments, colors, social practices and pastimes that heighten the sexual appeal of the physically attractive, but which in the unfit serve only to emphasize their unfitness.

A certain perverted sexual satisfaction is thus obtained by meddling with these very things and the satisfaction obtained by prohibiting or destroying them is just in proportion to the amount of pain and discomfort caused. In other words, the meddling is but a converted form of Sad-

ism, corresponding in social life to that perversion which satisfies the sexual appetite by mutilating, biting or beating the sexual object.

Here again we must be careful to note the involved nature of the complex. Such sadistic impulses would not arise out of simple inhibition. In other words, merely because one was inhibited in his sexual life would not mean that his sex gratification must take the form of sadism. Such a proposition were absurd. It would, however, if the mutilating impulse were already determined in the inhibition, that is if the two originated in an infantile or adolescent experience, such for example as an injury to the genital organ, a threat to cut off the penis, a severe whipping suffered as the result of an infantile sexual gratification. These would be very apt to divert the impulse in a sadistic direction. As Freud says, "the hysterical symptoms in a fashion correspond to a return of the sexual gratification which was real in infantile life but has been repressed since then." (*Hysteria* p. 198).

It is obviously sound psychoanalysis to seek in each case for an infantile origin to the morbid phenomenon. On the other hand the impulse may have a distinct beginning in later experience, during the period of puberty or even later, and not seldom it can be traced to a spurned sexual advance. The person may have been refused sexual intercourse or met with scornful indifference, because of some physical defect; or he may have attempted copulation and finding himself unable to complete the act developed therefrom a repulsion to the object of his desires, and by conversion from her to the beings and things associated with her, a repulsive passion which only mutilation could satisfy.

Again an incompleted or restrained sexual act may have left longings which, forbidden natural expression, sought other outlets. Fear of discovery or of their consequences may have restrained the victim from indulging in secret vices, sodomy, masturbation, etc. The only other outlet was some converted activity. Science,

the arts, social service, might any or all have offered such; but what more inevitable than that it should have taken a sadistic direction?

We have already noted the physical conformity of both male and female reformers to a type popularly known as "old maidish." There is in them—or in most of them at least—a more or less pronounced homo-sexual inversion. The women resemble men and the men women. That this homo-sexuality is more than accidental shows in many ways.

The feminist movement among the women is distinctly a revulsion from female instincts and sex characters. Its exponents desire not only certain economic advantages and privileges but also to supply in themselves as far as possible the male elements of culture and social life. Their sexual attitude toward men is on the whole hostile. Their chief interest is other women. If they marry or copulate it is chiefly with the more feminine of the



males, men who can be domesticated into feminine ways. Their chief aversion seems to be to the bearing of children.

The male reformers on the other hand are mostly effeminates. Their long hair and ladylike ways have not escaped ridicule; but a much more important attribute has been overlooked, namely, their hatred and revulsion to distinctly male excitements, those pastimes, habits and amusements that carry a sexual appeal from man to woman. Their sex affinity is with the masculine woman.

How far the inhibitions producing reform hysteria have been determined by such inversions, or how far the homo-sexualism itself results from inhibition can only be ascertained in individual cases. It certainly forms part of the hysterical complex.

To all this it will be objected that some of the most typical and fanatic reformers are men and women of normal sexual life, that their interest in reform is sincere and devoid of any commercial motive, and



that such being the case no origin in abnormal sexuality can be argued for reformism. To this I can only answer: How do you know they are sexually normal? In such cases external behavior means little or nothing. The psychoanalysis of such individuals if applied would probably discover the morbid cause. That some reformers are living regular domestic lives, are even parents of more than one child does not exclude an abnormal sexuality; for, more often than not, the sex origin of their hysteria is hidden in an early experience or shrouded in the secrecy of the conjugal bed.

Two very interesting cases illustrating this have recently come under my own observation: the first, an attractive woman of thirty, rather plump, unmarried but apparently normal, except for a violent antipathy to drink and drinking. Even the casual mention of beer would make her change countenance. In a confidential moment she told me that when she was seventeen years old she had been violated by a brewery driver.

The other case was that of a married woman of forty-five, physically vigorous, weighing over one hundred and eighty pounds, very positive and domineering and active in all public reform movements. She was rabidly anti-saloon, anti-tobacco and pro-feminist in all her expressions. It developed that her husband, an anemic, timid, near-sighted book-keeper was as weak sexually as she was strong, and that it took her so long to prepare him for the conjugal act that she was never naturally satisfied by copulation. This had developed in her an intense irritation against all the masculine habits that she was accustomed to associate with her husband's free moments—smoking, drinking, even his infrequent assertions of the masculine prerogative.

Again apparent normality may be but an outward semblance, a mask of social observance covering an abnormal state what may be termed the respectability complex, due to a secret unnatural impulse controlled by Apocalypticphobia. It

is admittedly difficult to detect the sex motives in such apparently normal subjects, for in the clinic this fear persists, is at times even stimulated by the realization that such information is being sought, and makes the most cunning liars.

Indeed, the number of possible sexual factors involved in the reformers' inhibition is very great. A few such as impotence, constipation, infantile and adolescent experience, physical undesirability, inverted characteristics and morbid fears are nearly always involved in greater or less degree, making the complex difficult to analyze. The reformers' psychic state is a complex of complexes as it were, which might be very appropriately summed up under the name Volstead Complex, and which may be defined as an hysterical condition, caused by an inhibition of normal sexual life, resulting in morbid interest in the privacies and sex activities of others and finding sexual

gratification in mutilating or thwarting  
the social practices of normal sex life.

### **FIFTH THESIS**

**THESIS:** *That prohibition is not essentially different from other reformist activities: that it is the result of sexual perversion and is a sadistic gratification of the sexual desire.*



## CHAPTER V.

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SO far in dealing with reformism we have made no attempt to differentiate its various activities in terms of their objectives. The student, realizing at once a difference in objective terms between, say, prohibition and birth control, and realizing at once the variety of differing economic, racial and cultural factors involved in each, will accuse us of an indiscriminate lumping and confusion of thought in speaking of all such manifestations as one phenomenon.

He will contend and thus far rightly, that the prohibition movement is an attempt to prevent the drinking of alcohol, that the birth control movement is an attempt to prevent indiscriminate child bearing as the result of copulation and to

supply the mechanical means for regulating birth; and that stopping alcohol and stopping babies are not the same thing and that because he or she wishes to prohibit alcohol is no reason for supposing he or she also wants to control the output of babies.

I do not say that they are. I do not for a moment contend that because one is a Feminist she must necessarily be a Prohibitionist, an Antivivisectionist, a Sabbatarian or an exponent of birth control. She is very apt to be, and it is quite significant that she often is all of these; but on the other hand, she may be strongly active for prohibition and equally hostile to a blue Sunday. Again she may carry on a violent campaign for birth control, be active in religious circles and still smoke cigarettes, and even be supremely partial to cocktails. It is somewhat of a complication and appears like a contradiction in characters and terms, but it is not impossible and by no means significant, any more so than that an artist should be a



painter and not an architect or musician. He may be enthusiastic and able in painting and care nothing or know nothing of architecture. He may be stone-deaf, as the musician may be color blind.

From this, however, no one would contend that the musician, the painter, the architect, are essentially different in genus. We recognize each of them as belonging to a class called artists, and, as being equally dominated by what we popularly characterize as the artistic impulse. We put them in one genus so to speak, not so much because their activities co-ordinate as trades as because they represent expressions of a single state of mind.

Now, as to the reformers, our contention has been and is just this, that one and all, theirs is a common reaction from a given mental state. This reaction is a meddlesome activity in the affairs of others. However, the reformers may differ as specialists, they are all one in that they all specialize in meddling. I further contend that their given mental state is

one of hysteria and that so far as they are sincere reformers, that is, in so far as their activities are determined by their psychological impulses and not by mere incentives of profit (money, emoluments, etc.), that this hysterical condition is the same with all of them.

Now, since their mental state is one of hysteria, it must necessarily result from some morbid sex cause. This is postulated in the very theory of sex origins, the foundation not only of psychoanalysis but of all modern thought derived from scientific study of natural phenomena. Since this hysteria exhibits itself chiefly in the obviously inhibited, we must conclude that the morbid cause lies in this inhibition and that the activity resulting from the hysteria is a form of sexual gratification. We have already covered all these points.

I would simply make clear here, that in prohibition we have to deal only with a single external phase of reformism, something not essentially different in origin or

character from other forms of social meddling. It is always contended by the reformers that alcohol is a poison (like morphine) ignoring the fact that it has always been a food. Their whole contention against beverages containing alcohol—for no one drinks alcohol as such any more than he eats starch as such—is solely on the ground that the alcohol they contain is definitely injurious to man physically and economically and morally. They tell you it is a sin because it is injurious.

The facts of history or life mean nothing to them. That the Turks don't drink and that the ancient Greeks and Jews did, gives them no pause for thought. That the workman works better for his beer, they will not admit, though the workman himself may know that he does. If they admit his testimony at all it is only to prove him a depraved workman. They first condemn alcohol as a sin because it is hurtful and then proclaim it hurtful because it is a sin. Reason and fact have

as little effect upon their delusion as upon any other morbid fixed idea. The only purpose they serve is to aggravate the hysterical symptoms.

In face of either contradiction or restraint the prohibitionist becomes a screaming or maudlin maniac, exhibiting every symptom of advanced and chronic hysteria, resorting to any cruelty, blasphemy or perjury, not only without moral compunction or remorse, but with every sign of ecstatic satisfaction so long as it promotes his purpose. Where the religious taboo has been involved in their complex, we find prohibitionists mutilating Bibles, cutting out passages relating to wine, a queer and perverse form of sadism. In other cases we see them poisoning alcohol intended for medicinal use.

All this is in no wise due to any peculiarly injurious effect that alcohol may have upon the physical organism of man; for we find the same symptoms exhibited by the reformer who wants to abolish tobacco or the eating of meat. The same

type of man or woman would make laws about the length of women's dresses, or when and how a man may kiss his wife, what one may do nor not do on Sunday, when to get up in the morning, how long to stay in bed at night, how a baby may be nursed by its mother, or whether or not a mother might nurse a baby, what and how much one may eat, how often children might be born and how women should bear them, how and under what given conditions copulation should take place or whether copulation itself should be restricted and women be fertilized artificially, and so on without end.

Each and every such activity but serves one purpose, and responds to but one impulse. It enables the reformer to meddle directly as an individual in other people's private lives. It springs from an unsatisfied sexual desire which finds in such meddling its most complete satisfaction.

Prohibition, to those who have considered only certain of its superficial economic aspects, appears as a mere clash of

mutually opposing interests, or, as something in the nature of a class struggle, a fight as it were between certain liquor interests and a victimized public. There has been such a fight, of course, but it has been between the exploited and the exploiters as such, whether the latter exploited in liquor or beans, but not between the exploited and liquor.

Indeed, in the great economic struggle the prohibitionist has more than anywhere else shown his true colors, for not only has he in nearly every other case been indifferent to the struggle of the poor, but in this movement he has received his chief support from the very exploiters themselves, the latter ranking high in the councils of the prohibition movement. The robber of the poor and the self-appointed moral guardian are more often than not one and the same person.

Again it would not be correct to define prohibition as a struggle between rival commercial interests, though this may in part account for the temperance activi-

ties of such organizations as the Steel Trust and the Coco-Cola Company. These are but accidental phases of the movement. They are not determining factors and certainly could have no weight with the reformers.

The saloon and its reaction on social conditions with certain abuses resulting from the commercialized retailing of drinks have also been advanced as justifying reasons for prohibition, nay more as the original instigating factors of the movement. A certain color is lent to this premise by the slogans and rantings of the reformers. Their common watch-words, "down with the saloon," "kitchens of hell," "traps of Satan," etc., and their vivid romances about the behavior and character of saloon-keepers and bartenders, as well as the actual name of their party machine, "The Anti-Saloon League," would indicate that they regarded their mission to be chiefly, if not exclusively, the destruction of a certain corrupt social mechanism, in this case the saloon.



It were no more absurd to say that the Democratic party exists solely to abolish the Republican Tariff Laws, than to claim that the sole purpose of the Prohibitionists was to abolish the saloon, and no one would be quicker to deny it than the Prohibitionists themselves. Their purpose is, as they frankly admit, to prohibit the drinking of any alcoholic liquid or beverage for any purpose whatever. Certain taboos and necessities have interfered and compelled them to somewhat modify their exactions.

Religion and medicine both use wine and a limited dispensation has been grudgingly granted to both; but the real intent of the reformers is not altogether disguised even here. Their behavior during the influenza epidemic, when they made it as difficult as possible for the sick or threatened to procure whiskey, and their attempts in Florida and Arizona to forbid the use of wines for sacramental purposes, show what they ultimately hope to achieve and what they have always in-



tended to accomplish. They are determined that man shall not drink anything containing alcohol and to this end they will employ every conceivable weapon of force and restraint.

Another thing that confuses the real issue is the obvious clash of different reformist activities. The more "advanced" of the feminist group seem to be continually running afoul of the psalm singing prohibitionist element. There is often indeed among reformers considerable meddling with each other. There is moreover a certain conflict of interests; but no more for example than one finds between the various financial groups. Their psychology, their motive and their ultimate purpose are the same, and all things considered there is astonishing harmony in their relations; perhaps because they all find among the hard working poor such a large and accessible field for their meddling, the poor being the most defenseless of the social groups. At any rate while each or any of them may object to another's par-

ticular form or method, they are one and all passionately impelled to meddling.

Still another thing that makes prohibition seem something distinct and specific, rather than a mere manifestation of reformist hysteria, is the "moral-issue" contention advanced by prohibitionists as a justification for their activities, namely that the drinking of alcoholic beverages is an acquired and unnatural habit to which one only comes through some form of seduction, and which therefore operates to divert or deaden the moral (natural) impulses. To this we can only say that, if this be so, then, except for the inconsiderable parts of the world dominated by Mohammedanism and the Eighteenth Amendment, all humanity as far as history and tradition reaches has obeyed an unnatural impulse.

If man was seduced to alcohol it was probably much as he was seduced to cooked food and clothes. Of course drunkenness is a vice. Every excess, whether of indulgence or restraint, is a

vice; but drinking wine or beer or whiskey is no more drunkenness than the cohabiting of husband and wife is prostitution. Both may become such under certain circumstances, but that is another matter.

Drunkenness is no more implied in wine than adultery is a genitalia; and the prohibition of wines means as much beyond the mere inhibition of drunkenness as castration does beyond the prevention of adultery. The cure of drunkenness, moreover, is not the aim of the prohibitionist; nor, strangely enough, does reformism seem a typical reaction from drunkenness. Unless his natural sexual life has been seriously impaired by dissipations the "reformed" drunkard seldom becomes a reformer. There are some, of course, who for a consideration are induced to become the "horrible examples," just as some saloon-keepers are converted to the selling of Bibles, or, as Billy Sunday was persuaded from baseball to evangelism. But these are exceptions, as are

the prohibitionists, who tipple behind the door.

The prohibitionist in raising the "moral issue" has merely proclaimed a falsehood to hide his true motive. He is inhibited from an enjoyment of wine—as he is from kissing. Far from deadening the natural impulses, wine stimulates and awakens them. The prohibitionist dreads wine for this very reason, since in him it would awaken just the impulses he is inhibited from obeying. Like a kiss on the lips of an impotent old maid would wine be to the prohibitionist. It could only lead to "bad thoughts" and unfulfilled longings. Therefore, let it be taboo for all mankind. Since he must suffer, let the world suffer too, and his sufferings will be less by so much.

The true nature of prohibition reveals itself as soon as the prohibitionist succeeds in his immediate demand for the abolition of drink. At once the prohibitionist ceases to be a mere prohibitionist. He is once more only a reformer, his true

nature revealed, casting about nervously, anxiously for more opportunities for meddling, for more things to prohibit. Tobacco is next in order, then coffee. Already the prohibition group has expanded into the "International Reform Bureau."

Before they had actually achieved their great objective, but when once they saw it clearly in sight, the feminists realized that "votes for women" was not what they wanted. More than one woman has told me that the "vote" was next to nothing in itself and that the feminist movement must find a new objective. What then can it mean but one thing? The reform is accomplished, but the disease is nowise lessened, the morbid impulse nowise diverted.

More and more the reformer will encroach upon the privacies of others to satisfy his abnormal craving, and nowhere will he rest, short of the most intimate things of sex itself. He will only, can only satisfy himself by revealing in the exposed, perverted and mutilated

things of sex. To this end prohibition is  
but a step.

## **SIXTH THESIS**

**THESIS:** *That the drinking of alcoholic beverages has a peculiar sexual significance and a necessary and important part in the healthy sex life of humanity.*





## CHAPTER VI.

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**T**HERE is an old Persian legend to the effect that he who drinks wine from an amethyst cup does not get drunk. To the average reader this may seem but a poetic fancy, a mere tippler's superstition with no foundation, in fact, and no possible significance. To the psychoanalyst, however, it is a valid tradition expressing in poetic formula great poetic truth. Amethyst is a blending of the two fundamental colors red and blue, with the red slightly predominant.

Now red is the positive sex color. It is the symbol of war, revolution, passion, warmth and fire, and associates itself naturally with direct libidinous appeal. The courtesan turns as instinctively to red ornaments and decorations for herself and

her surroundings as the revolutionist. With both it is used as a sensuous appeal. It is the aphrodisiac of the eye. The red light over the brothel, the red flag of socialism and anarchy, are an obvious call to passion. Nor is this choice of color in any way accidental or arbitrary.

Red in human experience is primarily associated with blood and with the shedding of blood, and the most primitive of fundamental human sex experiences involve a shedding of blood and association with blood. Child birth and menstruation, as well as the first actual copulatory act, are bloody and the most vivid impress left by them on the sub-conscious psyche is this very blood, differentially impressed by its color, red, rather than the other blood attributes of odor, or warmth, since in man, as distinguished from many lower animals (dogs for instance) the sight sense is the most acute, next to taste, the latter not being here directly stimulated.

Again in war, which has its primitive origin in a struggle of the male for pos-

session of the female, blood is the vivid optical impress. What more natural than that religious ceremonials, originating as they do among primitives out of the wonder and dread of the great mystery of precreation, should associate blood sacrifice with its cruder phallic symbols of the male and female organs. With such three-fold root in sex the color red must ever remain the most sexually excitant of all the optical stimuli.

Blue on the other hand is a non-sexual or rather anti-sexual color. It is the opposite of red in the spectrum and, therefore, a natural contrast and besides has no immediate association with the procreative activities. It is more intimately felt in connection with the processes of death than life, with cold than with heat. It is the overtone of congealed blood, of ice, of corpses, the color of the cold, distant, unintimate sky. Naturally the psychic effect is repressive and the opposite to that of red.

As a test of sex normality a patient's

reaction to these two colors is a sure test. In the healthy and normal the red preference will be dominant, but with the blue present as a control and but slightly less potent. This fact is sub-consciously acknowledged by art critics when they state, for example, that a stained glass window is effective just in proportion as its blues are properly handled.

In hystericals and other sexually abnormal persons we see one of two reactions to red, either an inordinate passion for that color—in the libertine and prostitute—or an aversion in the inhibited. Seeing red is a common symptom in hysteria. Fear and aversion to red and a decided preference for blue is registered by the sexually unfit and the social sadists, just as the red is always chosen in preference to any other color by the sexually unrestrained.

Therefore, the profound import of the old Persian legend. Amethyst is indeed the sanest of colors, and the amethyst reaction the norm of sex stability, a test of

morality and health. But, the legend does not stop with colors. By far its most important references are to wine drinking and drunkenness.

From man's earliest infancy the drinking of alcoholic beverages has been an intimate part of his life. Wine with love and war form the chief themes of his epics and songs. It is an essential element in religious ceremonial. The Greeks and Romans poured their libations of wine to the gods. Wine had a part in every sacrificial ceremony, and in the mystic religions of the Orient, the rites of Mithra, Isis and Christ, it became the literal symbol of a blood sacrifice.

Again it has been an ever present part of the more intimate human relationships. Births, deaths, marriages, elevations of kings, wars or hunts, were never celebrated without some more or less ceremonial use of wine or other alcoholic drink. The Jews, as well as many pagans, gave the wine cup to bride and groom as part of the wedding ceremonial, and

among the Maia Indians the custom was to anoint the dead with fermented cactus juice and snake venom to preserve their bodies for the final return of the wandering souls. Now, what is the meaning of all this?

The first inference would be that drinking being one of the necessary means of sustaining life it naturally took on a sacred and ceremonial character. But, if this is so, why not water rather than wine drinking? It is true that water plays an enormous part in sacred and profane ceremonial, but it has no origin in the drinking of water. It is rather in bathing, a necessary cleansing of the body from dirt and vermin. From that to a symbolic cleansing from sin (bathing in sacred pools, and rivers, baptism, etc.) is an easy step. No! the alcoholic beverage has always been regarded as something essentially good for men and equally pleasing to the gods, and the reasons are not far to seek. Alcohol is a direct and immediate sex stimulant. It mildly irritates the

nerves of the male and female organs and renders them more sensitive.

Drinking, therefore, beomes like kissing a preparatory act. Now, like all other preparatory acts, it is subject to the same perversions and conversions. Where the final sex object is inhibited or not clearly defined the preparatory act of drinking is prolonged and often itself converted into a sexual gratification. From this we get one of three things: a pervert indulgence (drunkenness), an awakening of correspondingly sexual stimuli, song, dancing, poetry, fancy, comaraderie, general sexual relaxation and satisfaction in converted objectives, or a morbidly hysterical revulsion finding gratification in meddling with it.

The sadist pervert—in this instance the prohibitionist—has the same reaction to alcohol that he has to the color red. In prohibiting drink and subjecting the sex life of humanity to the pain of its deprivation, he experiences much the same satisfaction as a mutilator or a woman beat-



er. He is interested in drink and he wants to prohibit drinking, in so far as he is a true reformer and not a mere commercial adventurer, just because drinking is a part of man's normal sexual life.

There has been a lot of bosh and nonsense written and spoken about the evils of drink—the physical evils—and that it must be forbidden because its abuse has worked havoc with the health of men and communities. So have machinery and money. Men drown in rivers but we do not prohibit rivers. We teach men to swim. Besides as a motive to prohibitionist reform such a contention is pure hypocrisy. If drinking were not a sexual act and if the prohibiting and meddling with it did not supply the sexual motive, your social sadist would not bother with it. He only concerns himself with such activities as allow him to meddle in the affairs of the poors and socially helpless.

When it comes to a matter of sanitary morals, such a poverty or disease resulting from economic abuses, or the sufferings



of the victims of drink or heredity, the hysteric is indifferent or positively reactionary. Enlightened medical science has been striving for years to put through measures for the control of venereal disease and a consequent physical and moral betterment of humanity; and from no one has he met with such obstinate resistance as from the fanatic reformer.

That worthy wants to hound down the prostitute. He cares nothing whether she be sick or well or whether she makes others sick or not. He wants to take away the poor man's beer. He doesn't care if a man dies from the result or not. Perhaps deep in his heart he rather enjoys the thought that a woman or a man—possibly a wronged rather than a wrong doing one—is smitten with syphilis; or that some man has died for lack of a drink or from drinking one that the reformer has already poisoned. It is not far to seek the motive. It is not difficult to appreciate the reaction.

There is much truth in the Persian fable

of the amethyst cup and the wine that does not intoxicate. Your sexually normal and healthy man, other things being equal, will be a mild alcoholic; for drinking is one of the vital and vivid traditions and attributes of humanity's sex life, and he will find in alcohol a stimulus to all the things that make life worth while, not least among them, a heightened enjoyment of sex.

## SEVENTH THESIS

*THESIS: That reformism leads to race suicide through inversion of the sexes and a development of the female sex element at the expense of the male and by a weakening and ultimate suppression of the male element in the social dynamic.*



## CHAPTER VII.

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**A**S Freud truly says: "The libido is regularly and lawfully of a masculine nature, be it in man or woman." Naturally, therefore, it must remain the dominant sexual force in the male as long as he retains his vital powers unimpaired. Given a normal expression it seeks physical possession of the female and is satiated in the act of copulation. By such consummation, however, it is not deflected or suppressed, but continues to reassert itself and seeks repetition of the sexual act. In other words its character is unchanged. The sole biological purpose of the male therefore is copulation and all his activities are to this end.

It is for this he exists and to this he strives as long as he functions as a nor-

mal and healthy animal. The libido is the driving force, as it were, of his nature and in fact of all nature, for it is the libido which seeks out and seizes for the satisfaction of self. And this is as it should be since the male spermatazoon is the living organism which is actually continued in reproduction, the female supplying but the shelter and nourishment necessary to its development. Thus the male becomes the aggressive force in nature and society, his aggression supplying the radical tendencies which operate for change and evolution.

This is beautifully illustrated by many species in the insect kingdom where the males exhibit most astounding diversity in characters, while their females remain true to type and closely resemble each other, sharing no wise in the structural departures of the males. These secondary sexual characters are often the only appreciable differences separating species and must be regarded as an expression of the radicalism of the male element.

With the female on the other hand the libido is distinctly a subordinate force. Hers is a receptive and conservative rather than an aggressive and radical nature. At certain periods, during and immediately after the changes of life to and from the fertile period and immediately before and after menstruation her organs are highly sensitive, the libido is in the ascendancy and she exhibits the aggressiveness of the typical male.

Once however the sexual act is accomplished her libido undergoes a transformation. Her sex urge is not satisfied in copulation, nor does it merely seek repetition of the sexual act as in the male. The real consummation with her is conception. In the bearing and rearing of children she finds her true sexual enjoyment and to this end are converted and in this are absorbed all the dynamic forces of her sexuality. If for any reason this should be denied her she can find no real sexual satisfaction as a woman.

Now, as every biologist knows, the male

and female elements are always mixed in the two sexes. No man is all male. No woman is all female. But in normal beings the sex determined by the physical structure will be dominant in the psyche as well. Therefore in the normal man the libido will retain its identity and assertiveness, while in the normal woman it will be translated into conserving acts to sustain and safeguard the new life. By this very change and difference the sexes are drawn apart, for in the first place the only natural bond between them was the urge of the libido.

If the sexes are to remain in social harmony it can only be by one or two ways. Either their sex differences must be neutralized by strengthening the female element in the man at the expense of his male element and by thwarting the natural instincts of motherhood in women and forcing up her male characters, or by intensifying the preparatory acts of sexual intercourse and investing them with a social incentive. In other words male and



female may be socially harmonized by homo-sexual inversion or by ennobling the sexual act, by transcendentalizing it so to speak in all the terms of its approach.

It goes without saying that social harmony of the sexes is necessary; for, if nothing intervenes between the instinct and its immediate objective, the libido in woman will be at once converted and she will become merely a reproducing animal and as such less and less attractive to the male; while in man it will waste itself in licentious indulgence and force him to seek in pervert practices the satisfaction which the divorce of the sexes denies him. The result of such a conditions would be the rapid deterioration of the species.

Obviously, therefore, the sexes must be harmonized and if the vitality and permanence of the species is to be maintained, the harmonization must not be accomplished by any inversion, for such inversion would tend to neutralize rather than harmonize the sexes and the result eventually would be a sterile hybrid which

could not perpetuate itself, or perhaps, if obtained most favorable biological conditions and the struggle for existence demanded only a great fertility and no progress or adaptability to new conditions, there might result a dominantly female type such as we find among plant lice, certain parasitic wasps and the social insects (bees, etc.) where the male is reduced to a mere mechanical fertilizing agent and even as such is largely dispensed with.

Our only alternative therefore is to socialize and enhance the preparatory acts of sexual intercourse, for in them, so long as no morbid inhibition thwarts the true sexual objective, lies the finer possibilities of man's nature. In them the libido is converted to ennobling and profiting acts. Poetry, music, science, religion, even commerce and national development, are such and represent the libido suspended in heightened anticipation. This conversion or suspension, however, must not oppose a definite fulfillment to the ulti-

mate sexual aim, else it defeats itself. In other words the sexual objective must not be lost sight of or its attainment too long deferred, for then the conversion absorbing the libido acts as an inhibition and by perversion takes the place of the sexual act. Drunkenness is the result of one such absorption.

We have already shown how the drinking of wine or other alcoholic beverages has a sexual significance as a preparatory act. We have seen how prohibition—as a typical reform hysteria—arises from sexual inhibition and in practice is nothing but pervert sexuality, social sadism, and how its purpose is to interfere in sexual life at least to the extent of preventing the social practices which have a sexual value as transcendentalized sexual acts. It remains for us to consider what should follow from the activity of reformers and the successful introduction of their innovations.

It is obvious that should they succeed in imposing their own inhibitions upon

others (that is, by forceful or other means, thwart normal sexual practices) they would superinduce a condition of general hysteria which would be fatal to any healthy sex functioning. By their perversions they would make perverts of us all. Living under the inhibitions of widespread reformism, which denies the libido its rightful and most inspiring expression, but two things could result, libertinism and inversion; for the libido will not, cannot be suppressed. It must assert itself, if not naturally, then unnaturally and given such a moral chaos but one outcome is assured. The libertine would destroy himself. The invert would remain and, as the differences of the sexes were more and more harmonized, more and more would we approach the feminine hybrid type.

It is possible, of course, that the true ideal of the female state might be achieved, something like that existing among the bees and termites, where the females have largely supplanted the males

and set a definitely female impress on their societies, reducing the males to mere mechanical agents of fertilization; but this is highly improbable. It has occurred nowhere among animals outside the insect class and seems utterly at variance with the nature and possibilities of the human species.

Much more likely is it that the sexes will converge to a common type, half-man, half-woman, morbid, nervous, self-centered, inhibited a full and healthy sex life, incapable of the efforts and inspiration of progress, and in the final state sterile and impotent. This is race suicide, and to this reformism is leading us.



## ***EIGHTH THESIS***

***THESIS:*** *That the cure for reform hysteria is the psychoanalysis of reformers and the application of psychoanalytic principles in social hygiene.*





## CHAPTER VIII.

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**W**HAT is the answer to the problem before us? Knowing reformism as a menacing perversion of healthy sex life, how can we counteract its insidious propaganda? How thwart its inhibiting regulations? Certainly not by throwing aside all restraint and expousing the extravagant debaucheries and licenses of unregulated social intercourse. This would be but an exchange of evil, for, as we have already seen, puritanism and libertinism are only two phases of sexual perversion and one is not in any sense a corrective of the other, since both spring from the same causes.

Our only hope is in a proper understanding and appreciation of sex matters. We must realize first of all that the sexual

motive is the dominant one in our lives, intellectual and spiritual as well as physical, and we must rid ourselves of the prudish taboo which shuts our eyes to it. There is no immodesty and immorality in frankly facing a fact, and if that fact happens to be the one universal and all determining one of our existence, what folly to cover it with silence or clothe it in mystery, acting and speaking as if it were something alien and unworthy.

Sex is so real it can not be a private matter or a matter altogether of privacy. Our social behavior is so largely predetermined by our sex reactions that judgment or accommodation of the former is impossible without an appreciation and understanding of the latter. If our sexuality is inhibited or in any way perverted, our social behavior will be correspondingly altered and society will suffer from our acts.

Let us, therefore, once and for all put an end to the conspiracy of silence. Let us see sex, think sex, talk sex, as freely

and frankly as we think and talk eating and drinking. If anything sex is less purely animal, more aesthetic, more intimately interwoven into our psychic pattern and altogether of more absorbing interest and import than feeding. It is not merely a matter of copulation and child-birth. All the aspirations of the ego are involved in sex; all the glories of art, all the ceremonials and sacramentals of social life are modulated on its motif. We hold these things to be wholesome and holy. Why then treat their cause and real objective as something nasty, fit only for innuendo or a sly and sinister unveiling? If there is any real nastiness in sex it is not in its expressions, but in its attempted suppressions, and primarily in the idea that the libido is nasty.

Our first duty therefore is a liberation of sex from the taboos of custom and convention. It can only function normally if it is allowed to function freely in obedience to the laws of its own nature. Furthermore, those suffering an inhibition

must not be allowed to impose on others a regulation of sex life satisfying to their own perversions. Every attempt at coercion and intimidation upon the part of reformers must be met with frank and determined opposition.

It will avail us nothing however, if we stop here. The reformer is not merely a political or social opponent. He is a sick person who needs cure as much as he does restraint. It is his disease that we must overcome, and since that disease is one of the mind, having its morbid cause in psychological experience largely submerged in the sub-conscious, more often than in purely pathologic condition of the body organs, its cure becomes largely a psychological problem.

Mere mechanical adjustments of society or the ordinary applications of preventive medicine and hygiene will not suffice. Such may protect us from typhoid, typhus, tuberculosis or syphilis, and to a certain extent from psychological disorders in as far as the latter spring from a

sexuality impaired by organic disease, but they do not apply to hysterics generally, nor in any way to reform hysteria.

Psychoanalysis is our only hope. Psychoanalysis of the reformer is the only curative method we can use. Freud and others have proven the value of the psychoanalytic method in the treatment of hysterics, and many cures substantiate their claims. These it is true were all of patients who submitted to individual treatment at the hands of competent psychoanalysts. But the method used has a much wider application and is by no means restricted to private practice or the clinic.

The sexual theory postulates a sex inhibition (an "unsatisfied desire") of some kind as the morbid cause of the hysteria. This inhibition dominates the psyche but in the conscious state is largely obscured by acts of the will and the ordinary superficial motives of every day behavior and the thousand and one psychological reactions, set in motion by the distraction of

ordinary pursuits, business, social observance, physical labor, etc. It is thus thrust into the sub-conscious and becomes the hidden determining force of our true selves. Whenever the consciousness and will are suspended, as in sleep or in those acts which we do impulsively or absent mindedly, it asserts and reveals itself.

By analyzing our dreams and our little peculiarities of speech and habit the psychoanalyst is able to discover the morbid sex motive, and this he undertakes to bring from the sub-conscious to the conscious, tracing it back to its origin in past experience. This revelation is usually sufficient to cure the patient's hysteria; for it either suggests a practical sexual satisfaction of the hidden desire or enables the will to convert it into healthy activities. At any rate the obsession is cleared up.

Now this suggests a very practical application of psychonalysis to the problem of reformism and to the solution of our

most vexing social questions. Let the public men and women be psychoanalyzed. Of course, no one expects the average politician or social uplifter to submit himself or herself voluntarily to a laboratory test or to a revealing of dreams. That would be asking too much of frail and proud human nature. Nor could such revelations be trusted even when they were freely made, for the patient would lie, as much to hide the truth from himself as from the public. No such confessions are necessary however. Persons aspiring to public leadership or hoping to influence public opinion must appear in public and speak or write and in doing so will reveal themselves.

Freud has been able to lay bare the hidden sexual life of Leonardo da Vinci from fragmentary jottings in his diary and the study of his paintings. How much easier it would be to determine the sexual motive of one whose gestures, peculiarities of dress, tricks of speech, taste in books, plays and games, whose little man-



nerisms and lapses in grammar and style we could know. Public men and women write and speak and, however consciously they may mould their style to a given model to obscure their personality, there will always remain some peculiarities which they cannot control or of which they are unconscious, some invasion as it were of their conscious by their sub-conscious selves, and these will offer the clues needed by the psychoanalyst.

I would suggest therefore as a cure for reformist hysteria, a careful, scientific psychoanalysis of the advocates and agents of the so-called "reforms." Let their hidden sexual motives be brought to light. I have no fond hopes that such publicity would cure the reformers themselves, though there is no reason why it should not cause many of them to overcome their obsessions, were they willing to be enlightened and at all regardful of their moral health. It would, however, enable people generally to understand the true motives of their self-appointed lead-



ers and to realize to what perversions they were being seduced.

It would also enable them to take rational measures to safe-guard their sexual rights, to protect themselves from social sadism in the guise of such movements as prohibition, and to restrain the meddling activities of the sexually abnormal.

In conclusion, just a word of caution. Psychoanalysis has suffered much at the hands of some of Freud's enthusiastic but alas superficial followers. It is not a plaything for amateurs or the dilettante, but a serious science requiring much study and patience and an elaborate technique not easily mastered by the layman. Therefore, if it is to be of any value as a corrective of social tendencies its future must not be left to chance and the tender mercies of sharpers and quacks.

We already have in this country a well organized and generally efficient Public Health Service, both national and local. Its powers are defined by law and its regulations are pretty well understood and

obeyed. With very little additional cost to the public and with slight change in its organization its sphere of activity could be enlarged and itself transformed into a real bureau of hygiene. To such a body of trained and competent specialists could be safely intrusted psychanalytic research and the application of psychoanalysis to public problems. They should be able to determine tests of moral sanity and standards of efficiency, and could speak with authority on matters of public morals in so far as they involved sex questions and regulations of general concern.

Freud has called attention to the need of applying psychoanalytic methods to education. It only need be remarked that between such a Bureau of Hygiene and the educational guardians the closest harmony and co-operation must obtain.

While it might be necessary to endow health authorities with generous powers, we would have the consolation of knowing that our sex life was under the care of a watchful science and that it was no long-

er the sport and plaything of fanatics and perverts. Whatever little sacrifices we might be called upon to make in our psychic privacies would be more than compensated for by increased efficiency in social service.

THE END













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